

SEVERAL
Plain Truths

Manifested and Declared from the

2
SPIRIT of GOD,

And born Testimony to by Christ, the Apostles
and Scriptures of Truth.

I. Concerning Mount-Sion.

II. A Distinction betwixt Wars and Armour in the
Old Testament and the New.

III. Concerning CAIN.

IV. Concerning Uniformity and Conformity.

V. The Authority of the Church of Christ.

VI. Concerning Exhorting and Admonishing.

VII. Concerning such as cry against Orders, &c.

By G. F.

London, Printed and Sold by Andrew Sowle at the Crooked-
Biller in Holloway-Lane, Shoreditch, 1684.

1872

1000

1000

1000

1000

1000

1000

1000

1000

1000

Concerning Mount-Sion.

MOUNT-SION was a Hill higher than all other Hills, and it stands northwards in *Jerusalem*, and therefore is called *SION*, that is, a Watch-Tower, because from this Hill [*Sion*] from it one might see the Holy Land, and all the Countries thereabouts; and upon this Hill *David* built his City, and blew the Trumpet: which *Mount-Sion* and *Jerusalem* was a Type of a *Heavenly Jerusalem*, and *Sion*; for the Lord said, *I have set my King or Anointed upon my holy Hill of Sion. Heavenly Sion is the Hill, or Mountain of Gods Holiness; beautiful for Scituation, the Joy of the whole Earth is Mount-Sion; let Mount-Sion rejoyce*, Psal. 48. For God will save *Sion*, the Salvation of *Israel* comes out of *Sion* (to wit) *Christ*, who is elect and precious, laid in *Sion*, but not in the outward Hill, or *Mount-Sion*; for *Christ* was born in *Bethlem*, and *David* saith, by Prophecy concerning *Christ*, *O that the Salvation of Israel was come out of Sion; when the Lord brings back the Captivity of his People, Jacob shall rejoyce, and Israel shall be glad*, Psal. 14. And again he saith, *Let Israel rejoyce in the Lord that made him, let the Children of Sion be joyful in their King; for Sion shall be redeemed through Judgment, and her Converts through Righteousness. Is not this Sion Gods People, and not the outward Hill? For out of Sion shall go forth a Law, and the Word of the Lord from Jerusalem: Is not this heavenly Jerusalem and heavenly Sion, that the Word of the Lord and his Law goes out of, and not out of the outward Hill Sion? In the last dayes (Isaiah saith) that the Mountain of the House of the Lord shall be established on the top of all Mountains, and exalted above all the Hills, and all Nations shall flow unto it: Is not this heavenly Mount-Sion, and heavenly Jerusalem? And Isaiah saith, The Lord is exalted, for he dwells on high, he hath filled Sion with Judgment and Righteousness; Sion is called a City of our Solemnity, and Jerusalem, a quiet habitation, a Tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the Cords thereof be broken; Is not this heavenly Jerusalem and heavenly Sion? But let the Hypocrites or Sinners of outward Sion or Jerusalem*

A 2

be

be afraid, which may be removed or broken; which heavenly *Sion* or *Jerusalem* cannot; for no unclean thing enters into it. *O Sion! that bringest good Tidings, get thee up into the high Mountain of Jerusalem, that brings good tidings; lift up thy Voice with strength, lift it up, be not afraid; Say unto the City of Judah, Behold your God. So here's Sion and Jerusalem that bring good tidings.*

Now, do ye think that this was the outward *Jerusalem*, or outward Hill? for Christ was born in *Bethlem*, a Chief Corner Stone, elect and precious, laid in *Sion*; but it doth not lay in the outward Hill *Sion*. *Isaiah* speakes by prophecy, *Isa. 51. He will comfort all her waste places, and he will make her Wilderness like Eden, and her Desert like the Garden of the Lord; Joy and Gladness shall be found therein, Thanks-giving and the Voice of Melody: I have put my Words in thy Mouth, and have Covered thee, even in the Shadow of my hand, that I may plant the Heavens, and lay the Foundations of the Earth, and say unto Sion, Thou art my People.* Here you may see, that *Sion* is Gods People; And how beautiful upon the Mountains are the feet of him that brings glad Tidings, that publishes Peace, that brings good Tidings of good, that publisheth Salvation, that saith unto *Sion, Thy God reigns, when the Lord shall bring again Sion, (to wit) his People; for the outward Mountain, with the outward Hill, was not removed; and the Redeemer shall come to Sion, and unto them that are turned from Transgression, Isa. 59. and Rom. 11. And this Redeemer is Christ. And Isaiah saith Who hath seen such a thing, and who hath heard such things? Shall a Nation be born at once? For so soon as Sion travelled she brought forth her Children.*

Now here you may see the wonder of *Sion's* Travel, which was not the Great Hill, nor Watch-Tower in *Jerusalem*. And *Zachariah* saith, *The Lord shall yet Comfort Sion, (that is) his People, Zach. 1. And Zachariah saith, shout thou Daughter of Sion. And again he saith to Sion, Let not thy hand be slack: so Sion was and is Gods People. And Micah saith, In the Last dayes, &c. the Mountain of the house of the Lord shall be established above all the Mountains, and it shall be exalted, above all the Hills: So here is Gods heavenly Mountain or Watch Tower, which is above, all Hills and Mountains, and People shall flow unto it, and many Nations shall come, and say, Come let us go up to the Mountain of the Lord, and to the House of the God of Jacob, and he will teach us of his wayes, and we will walk in his Paths. Here God is the Teacher of his People, and Nations; for these last dayes*

Days are the days of Christ, in his New Covenant or Testament, where the Lord goes forth, from heavenly *Sion*, the Mountain of the House of God, established above all Mountains, and the Word from heavenly *Jerusalem*, that is above old *Jerusalem*, which was the Word of Faith, (the Apostles preach't) in Peoples Hearts and Mouthes, *Rom. 10. Micah 4. Isa. 2.* The Jews in the Old Testament they had the Law given to them at the outward Hill *Mount-Sion*, who had the outward Hill North in *Jerusalem*, called, *Mount-Sion*, and read the outward Law in outward *Jerusalem*; but the Mountain of the Lord, or heavenly *Mount-Sion*, which is called the Mountain of the House of the Lord, is established on the top of all the Mountains, and exalted above all the Hills, so that all Nations may see it, and flow unto it. And *Obadiah* saith, *Upon Mount-Sion shall be deliverance, &c. and saviours shall come upon Mount-Sion, to judge the Mount of Elau, and the Kingdom shall be the Lords.* And the Apostle saith, *Rom. 9. As it is written, behold, I lay in Sion a Stone of stumbling, and a Rock of Offence, and whosoever believeth on him shall not be ashamed.* And Peter saith, *1 Epist. 2. Behold I lay in Sion a chief Corner Stone, elect and precious, and he that believeth on him shall not be Condemned; to all that believe in him he is precious, but unto them that are disobedient, he is a Stone of stumbling and a Rock of Offence who stumbles at the Word, the Stone which the Builders disallowed, (viz. the outward professors) the same is made the Head of the Corner of Gods House, whose House Gods People are, and this Sion, the chief Corner Stone, which is laid in Sion, was not laid in the Hill called, Sion, in outward Jerusalem; for Christ the chief Corner Stone, was born in Bethlem, as is said before.* And the Apostle writes to the Church in his Epistle to the Hebrews, and said, *They were not come to the Mount Sinai, where they received the Law, but ye are come to Mount-Sion, the City of the living God, the heavenly Jerusalem, and to an innumerable Company of Angels; and they were come to the general Assembly, the Church of the first born, which are written in heaven, and so God the Judge of all, and to the Spirits of Just men made perfect, and so Jesus the Mediator of the New-Covenant, and to the Blood of sprinkling &c.* See that ye refuse not him that speaks from Heaven; if we turn away from him that speaks from Heaven, whose Voice shakes not the Earth only, but the Heavens also, but if ye here the Voice of Christ, and follow him, ye will receive his Kingdom that cannot be moved nor shaken.

And Now, all ye *Christians*, that profess *Christianity*, are ye come

to *Mount-Sion*? or are ye under the Law, which came from *Mount-Sinai*, not *Mount-Sion*? which Law commanded *Tythes*, *Offerings*, *Sacrifice*, *Oaths*, and *Swearing*, with outward *Tabernacle*, *Sanctuary*, and *Temple*, and *Priests Lips* to preserve *Peoples Knowledge*, commanded by the Law in the Old Testament; and if ye be come to *Mount-Sion*, and heavenly *Jerusalem*, the City of the Living God, then you see the innumerable Company of Angels, and the Spirits of Just men made perfect; and they that are come here, their Names are written in Heaven; and such are come to Jesus, the Mediator of the new Covenant, who speaks from Heaven, whose Voice shakes the Heavens, and the Earth, that are to be shaken, that those things that cannot be shaken, may remain, *Heb. 12.* And *John* said *Rev. 14.* *He saw a Lamb stood on Mount-Zion, and with him a hundred forty four thousand, having their Fathers Name written in their foreheads, which were redeemed out of the Earth, and from amongst men, and they followed the Lamb; and in their mouths were found no Guile; for they are without fault before the Throne of God, and they sung a new Song, before the Throne, and no man could learn that Song, but the hundred forty four thousand which were redeemed, &c.* Then surely this was spiritual, and surely this was heavenly-Sion, and not Earthy, which the hundred and forty four thousand stood upon, which were redeemed from the Earth, and so from Earthly Sion, and Earthly Jerusalem, and all those Earthly things that followed Christ the Lamb, and was with him after he was risen, before the Throne of God.

Confes in Essex, 13th day of the
2d Moneth, 1683.

G. F.

A Distinction betwixt the Wars and the Weapons, and the Arms and the Armour in the Old Testament, and the New; for in the Old Testament they were Carnal, and in the New Testament Spiritual.

THE Apostle bids the Church of Christ, *Put on the whole Armour of God, that ye may be able to stand against the Wiles of the Devil; for we wrestle not against Flesh and Blood, but against Principalities and Powers, against the Rulers of the Darknes of this World, against*
Spiritual

Spiritual Wickedness in High-places. So this Wrestling was with Spiritual Weapons, Spiritual Men; for Carnal Men Wrestle with Flesh and Blood, and with Carnal Weapons, and mens *Armour*, and not the *Armour* of God. And again, the Apostle saith, *Take unto you the whole Armour of God, that you may be able to stand in the Evil day; having done, and having overcome all, to stand, having your Loyns girt with Truth.* So this is a heavenly Girdle, not natural; and having on the Breast-plate of Righteousness, this is a Spiritual Breast-plate, not Natural, having your Feet shod with the preparation of the Gospel of Peace, which is the Power of God, over the Devil, and before he was; to be shod thus, is not with outward shoes, but with that which will never wax old nor wear out; and above all, take the shield of Faith, that Faith which Christ is the Author and Finisher of, wherewith ye shall be able to quench all the fiery Darts of the Wicked; this Shield of Faith is Holy, Divine and Precious, and is the Victory; which Spiritual Faith, God and Christ is the Author of, and not Men: And take unto you the *Helmet of Salvation* and the *Sword of the Spirit, which is the Word of God*, Phil. 6. This *Helmet of Salvation* is Spiritual, and the *Sword* is Spiritual; so not a natural *Sword*, or a natural *Helmet*; and the *Word of God* is called a *Hammer*, a *Fire*, and a *Sword*, to hammer down, and cut down, and burn up that which hath made a Separation betwixt man and God; and it is called the *Word of Reconciliation, that reconciles to God.* So the true Church and Ministers of Christ are to prove themselves by *Pureness*, by *Knowledge*, by *Long-suffering*, by *Kindness*, by the *holy Ghost*, by *Love unfeigned*, by the *Word of Truth*, by the *Power of God*, by the *Armour of Righteousness, on the Right hand and on the Left*, 2 Cor. 6. For though the Church of Christ do walk in the *Flesh*, yet the Apostle saith, *We do not War after the Flesh; for the Weapons of our Warfare are not Carnal, but Mighty through God, to the plucking down of strong-Holds (to wit, of Satan) casting down Imaginations, and every High thing that exalts is self against the knowledge of God, and bringing into Captivity every Thought, to the Obedience of Christ, having in readiness to revenge all Disobedience.* This is with *Spiritual Weapons*, not *Carnal*, 2 Cor. 10. And the Apostle saith to the *Romans*, *The night is far spent, and the day is at hand, let us cast off therefore the Works of Darkness, and put on the Armour of Light: This Armour of Light* is not *Natural*, but *Divine and Spiritual*, to all the Children of the *Light*, and of the *day*; this *Armour of Light* is afore *Darkness* was and the *Devil* the *Power* of it, and he the *Power* of *Darkness*

Darkness cannot pearce thorow this Armour of Light; and this Armour of Light is above all natural and carnal Armour; and all the Children of the Light, that walk in this Light, and this Armour, they walk honestly, and decently, as in the day; for they that walk in Rioting, Drunkenness, Chambering and Wantonness, make provision for the Flesh, to fulfill the Lusts thereof; such are naked concerning this Armour of Light, and though they may make profession of Christ, they do not put him on as in, Rom. 13.

And Christ saith, *When a strong man armed keeps his House, his Goods are at peace, but when a stronger then he shall come upon him, and overcome him, he takes from him all his Armour wherein he trusted, and spoils his Goods, &c.* Is not Christ stronger than the Devil that hath kept the House of the hearts of People? And doth not he disarm him and spoil his Goods? And is not Christs Weapon Spiritual? And the Lord saith to Zachariah, *Not by might nor by power (to wit of men) but by my Spirit, saith the Lord of Hosts; Zach. 4.* The Lord saith, *Comfort ye my People, spake ye comfortably to Jerusalem, and Cry unto her that her warfare is accomplished, that her Iniquity is pardoned, &c.* Is not this Jerusalem Gods People, whose Iniquity Christ pardons, and warfare is accomplished, *Isa. 40.* And again *Isaiah* saith, *Isa. 2.* and *Micah 4.* (spaking of Christ) *He shall judge amongst the Nations, and shall rebuke many People, and they shall beat their Swords into Plow-shares, and their Spears into Pruning-hooks, Nation shall not lift up Sword against Nation, neither shall they learn War any more, but they shall sit every man under his Vine, and under his Fig-Tree, and none shall make them afraid, for the Mouth of the Lord of Hosts hath spoken it: Is not this Vine Christ? And are not these the days of his Gospel of Peace?*

And David saith, *Come; behold the Works of the Lord, what desolation he makes in the Earth, he makes Wars to cease unto the ends of the Earth, he breaks the Bow and cuts the Spear in sunder, he burns the Chariots in fire, Psal. 46.* The Lord rebukes the company of *Spear-men*, the *Multitude of the Bulls*, with the *Calves of the People*, till every one submit himself (to wit) to the Lord who scatters the People that delight in War: And are not these the days of Christ in the New Testament, who ascended on high and led Captivity captive, and gave Gifts unto men that the Lord God might dwell amongst them, *Psal. 68.* and *Ephes. 4. 8.* where the Apostles shews the fulfilling of it; and the Apostle James saith, in his general Epistle to the Church of Christ, *From whence comes Wars and Fightings amongst you? Come they not even of your Lusts,*
that

what war in your Members, (Mark, in your Members) *James 4.* So here is a War in your Members, the ground of it is from your Lusts, before the Wars and Fightings were outwardly amongst People, which Wars and Fightings without, comes from the Lusts of the Members within. And the Apostle saith to the *Hebrews* in the 11th chapter, who by Faith subdued Kingdoms, stopt the Mouthes of Lyons, quencht the Violence of Fire, escaped the edge of the Sword; this was the Sheild of Faith, a stronger weapon than outward Swords, and is a stronger Weapon than Fire, and can quench the Violence of it, that stopt the Mouthes of Lyons; this is beyond Carnal Weapons, which Fire and Lyons may overcome. And the Apostle exhorts *Timothy*, 2 Tim. 2. Thou therefore, my Son, be strong in the Grace that is in Christ Jesus, and endure hardship, as a good souldier of Jesus Christ. But Timothy did not War with Flesh and Blood, with Carnal Weapons, as he was as a souldier of Christ, but with Christs heavenly Arms and Armour; for as the Apostle *Peter* saith, in his general Epistle to the Church, For as much then as Christ hath suffered for us in the Flesh, arm your selves likewise with the same mind, (to wit, of Christ) for he that hath suffered in the Flesh, hath ceased from sin that he no longer should live the rest of his time in the Flesh to the Lusts of men, but to the Will of God: for the time past of our Life, may suffice to have wrought the will of the Gentiles or Nations. And the Apostle saith to the *Romans*, chap. 6. Yeild not your Members as Instruments of Unrighteousness unto Sin, but yeild your Members unto God, as those that are alive from the dead, and your Members as Instruments of Righteousness unto God. So its clear, they that yeild their Members as Instruments of Unrighteousness unto sin, are not alive unto God; and the two Witnesses that had power to smite the Earth as often as they would, do you think that they did it with carnal Weapons? And there was War in Heaven, Michael and his Angels fought against the Dragon, and the Dragon fought against his Angels, and the Dragon prevailed not, neither was there any more place found in Heaven for him, but he and his Angels, were cast out into the Earth, Rev. 12. Now the holy Angels of God are Spirits, so then they had Spiritual Weapons, and not carral Swords, Muskets, Pikes, and Pistols, &c. to fight with the Dragon. And *John* said, 'I saw Heaven open, and behold, a white Horse, and he that sate upon him, was called Faithful and true, and in Righteousness he doth Judge, and make War, &c. and he was clothed with a Vesture dipt in Blood, and his Name was called, the Word of God, and the Armies which were in Heaven followed him, upon White

'Horses, cloathed in fine Linnen, white and clean; and out of his
 'Mouth goes a sharp Sword, that with it he should smite the Nati-
 'ons, and he shall Rule them with a Rod of Iron, &c. And the Beast,
 'and the Kings of the Earth, and their Armies gathered together to
 'make War against him that sate on the Horse, and his Army, who
 'is King of Kings, and Lord of Lords; but the Beast was taken,
 'and the false Prophet, &c. and them that had received the Mark of
 'the Beast, and had worshipped his Image, these both were cast alive
 'into the Lake of fire, burning with brimstone, and the Remnant
 'were slain with the Sword of him that sate upon the White Horse,
 'which Sword proceeded out of his Mouth, *Rev. 19.* And were
 these, think you, carnal Weapons, that Christ and his Followers
 made War with, against the Beast and the false Prophet, and they
 that worshipped the Beast and his Image, and received his Mark, and
 took them, and overcame them, and cast the Beast and the false Pro-
 phet in the Lake that burns with Brimstone? And was that an out-
 ward carnal Sword that went out of his Mouth; by which he slew the
 Beasts worshippers, that had his Marks, and Image? Do you think
 that Christ or his Army, that sate on White Horses, and followed
 him, which were in Heaven, that they had outward Swords, and
Pistols, and Pikes, and Muskets, and Guns, and Cannons, by which
 they overcome the Beast and the false Prophet? No; it is said, *that*
Christ's Army was cloathed with fine Linnen; and Christ's Vesture was
 dyed in Blood, which Army followed him in Heaven. *Nebuchadnezar*
 lift up his Eyes to Heaven and blest the most High, and said, all the
 Inhabitants of the Earth are reputed as nothing, and the Lord doth
 according to his will, in the Armies of Heaven, and amongst the In-
 habitants of Earth, and none can stay his hand, nor say unto him,
 What dost thou? Here you may see *Nebuchadnezar* was made to con-
 fess the great God who saw his Armies in Heaven, who abased
 his Pride. And Jesus said unto *Pilate*, *My Kingdom is not of this*
World, if my Kingdom were of this World, then would my Servants fight,
that I should not be delivered to the Jews; but now is my Kingdom not from
hence (that is, of this World) *John 18. 36.* Here you may see a di-
 stinction betwixt the New Covenant, and the Old, and the Kingdom
 of Christ and the Kingdoms of this World, and their Arms and

G. F.

The

THe Apostle exhorts the *Ephesians*, *My Brethren*, said he, *be strong in the Lord, and in the Power of his Might; put on the whole Armour of God, that ye may be able to stand against the Wiles of the Devil; for we wrestle not against Flesh and Blood, but against Principalities, Powers, and Rulers of Darkness of this World, and against spiritual wickedness in high places: 'Wherefore take unto you the whole Armour of God, that you may be able to stand in the Evil day, and having done all, or overcome all, to stand. 'Therefore having your Loyns girded about with Truth, and having on the Breast-Plate of Righteousness, and your feet shod with the preparation of the Gospel of Peace, above all, taking the Shield of Faith, wherewith ye shall be able to quench all the fiery Darts of the wicked; and take the Helmet of Salvation, and the Sword of the Spirit, which is the Word of God; and praying always with all Prayer and Supplication in the Spirit [Mark, in the spirit, they are to pray] watching thereunto with all perseverance, and supplication for all the Saints. Is not this generally to be practised now by all true Christians, as it was in the Apostles dayes? And the Apostle saith to the Romans, The night is far spent, the day is at hand, let us therefore cast off the works of Darkness, and let us put on the Armour of Light. So Light, you see, is your Armour, which will defend you against Darkness, and the Prince of the Power of it, and their Weapons, and all such that hate the Light of Christ, and are against it, are naked, and are without the Light, which is the true Armour; and you may see what the Saints did do, and what Victory they had with the shield of Faith, in *Heb. 11*.*

And the Apostle said, *He was set for the defence of the Gospel, which is the Power of God, and that was in the Shield of Faith.*

And *David* said, *Thou, O Lord, art a shield for me, my Glory, and the Lifter up of my Head; So he is now to all his People. And further, Thou hast given me the shield of thy salvation, and thy Right Hand hath holden me up, and thy gentleness hath made me great. All must feel this Shield of Salvation from God, and if they be held up, it must be by his Right Hand. And again, David saith, The Lord is my strength and my Shield, my Heart trusteth in him, and I am helped; therefore my heart greatly rejoiceth; and with my Tongue will I praise him. This was not an outward Shield, but the Lord was his strength and his Shield; So God is to all his People in all their Troubles.*

And *David* said, *The Lord is my Rock, and my Fortrefs, and my Deliverer, my God, my strength, in whom I will trust my Buckler, and the*

Horn of my Salvation, my High Tower (Mark) a Rock, Fortrefſe, Deliverer, Strength, Horn of Salvation, High Tower, the Lord God was ſo to *David*, and is ſo to all his People; God's Way is perfect, the Word of the Lord is tryed, and endures forever, and God is a Buckler to all thoſe that truſt in him. *And again, ſaith David,* 'The Eyes of the Lord are upon them that fear him, &c. to deliver their Souls from Death, and to keep them alive from Famine. And *David* ſaid, plead my Cauſe, O Lord; with them that ſtrive with me; fight againſt them that fight againſt me, take hold of Shield and Buckler, and ſtand up for my help, &c. and ſtop the way againſt them that perſecute me, and ſay unto my Soul, I am thy Salvation. Here *David* lookt unto the Lord his Shield and Buckler, and his help, to plead his Cauſe againſt them that ſtrove and fought againſt him; and ſo ſhould all Gods People. And *David* ſaith, 'I will Sing of thy Power; yea, I will Sing a loud of thy Mercy; for thou haſt been my Defence, and Refuge in the day of my Trouble. And therefore let all Gods People now know the Lord to be their Defence, and Refuge in time of Trouble. And *David* ſaid, 'The Lord is only my Rock and my Salvation, he is my Defence, I ſhall not be greatly moved; ſo he is to all his People.

David ſaith, 'Bleſſed is the man whoſe ſtrength is in thee, they grow from ſtrength, every one of them in *Sion* appear before God; Behold, O God, our Shield, look upon the Face of thine anointed; for the Lord God is a Son, and a Shield, and the Lord will give Grace, and Glory, and no good thing will he with-hold from them that walk uprightly; he ſhall cover thee with his Feathers, thou ſhalt not be afraid of the Terror by night, nor for the Peſtilence that walketh in Darkneſs, nor for the Deſtruction that waiteth at the noon day, and under the Lords Wings thou ſhalt truſt, his Truth ſhall be thy Shield, and Buckler, ſo no outward Shield or Buckler, but the Lord is my Defence, and the Rock of my refuge; So he is of all Gods People, O! Ye that fear the Lord, truſt in the Lord, he is their help, &c. their Shield that truſt in him; for thou art my hiding-place, and my Shield; my hope is in thy Word; depart from me, ye Evil Doers, for I will keep the Commands of my God, (Here is the bold confidence and ſteadfaſtneſs of all Gods People) Bleſſed be the Lord, my Strength, my Goodneſs, my Fortrefſe, my High-Tower, and my Deliverer, and my Shield, and he in whom I truſt, &c. Here you may ſee the Lord was all to *David*, who ſaid, I know the Lord will maintain the cauſe of the Afflicted, and the Right of the Poor, &c.

Therefore

Therefore as the Apostle saith to the *Thessalonians*, let us who are of the day, be sober, putting on the Breast-plate of Faith, and Love, and for a Helmet, the Hope of Salvation: This was the Children of Lights heavenly Armour, and Defence, which they had from God, and Christ, and not out of *Smiths shops*; for such will not defend them from the Devil.

G. F.

Concerning Cain.

AND the Lord God said unto Cain, *If thou doest well, shalt thou not be accepted? if thou doest not well, sin lies at thy Door, and unto thee shall be his desire, &c.*

So here you may see, it is not only saying or talking well, but acting, and doing well, if they be accepted with the Lord God; for if ye talk and say never so well, and if ye do not do well, but evil, sin lies at the Door of your Hearts, and gets into your Hearts, (if ye do evil) and then makes you Persecutors and Murderers, like Cain; and so not doing well, ye do not rule over sin, but sin gets into you, and rules over you, and the Lord God hath no respect to such, nor their Offerings, nor Sacrifices, nor fair Speeches, nor good Words, that do not well: But if ye do well, then the Lord God will accept you, as you may see in, *Gen. 4.* And Christ saith, *Blessed is that faithful Servant, whom the Lord when he comes, shall find so doing* (to wit, doing the will of God.) Christ said to his Disciples, *when ye shall have done all those things, which are commanded you, say, we are unprofitable Servants, we have done that which was but our duty to do,* Luke 17. So here you may see, that which would boast of his doings is to be kept down, and kept out, for it is every Servant of Gods duty to do his will.

And the Jews said unto Pilate, *Crucify him, Crucify him* (to wit, Christ) and Pilate said three times over, *What Evil hath he done?* Luke 23. But the Jews that did evil, could not accuse him of any evil that he had done, for Christ came to bruise the Serpents head, and destroy the Devil and his Works, and to finish Transgression, and to make an end of Sin, and to bring everlasting Righteousness into

into the Hearts of his People. And Peter said, *Of a Truth, I perceive that God is no Respector of Persons, but in every Nation, he that fears God, and worketh Righteousness, is accepted with him.* So here you may see, it is not he that talketh of Righteousness out of the fear of God, and worketh not Righteousness, is accepted with the Righteous God, as in *Acts 10. 35.* For Christ saith, *Every one that doth evil hates the Light, neither comes to the Light, lest his Deeds should be re-proved.*

Now here you may see, who are them that hate the Light of Christ, who is the Life in him, who enlightens every man that comes into the World, every one that doth evil hates the saving heavenly Light of Christ, which they should believe in, and become Children of the Light; and they that do evil and hate the Light, neither come to the Light, lest their Deeds should be re-proved; all these Doers of Evil, and Haters of the Light of Christ, and will not come to it, lest their evil deeds should be re-proved, all such God nor Christ doth not accept their Offerings nor Sacrifices; and such that hate the Light of Christ, hate Christ, though they may preach him, and profess him in words; yet they persecute, and hate the Believers in the Light of Christ, which are the Children of the Light, and walk in the Light, and are the Children of the day of Christ.

And again, Christ saith, *He that doth Truth comes to the Light, that his deeds may be made manifest that they are wrought in God.* So it is not he that only talks of Truth, but [Mark] he that doth Truth, comes to the heavenly and spiritual Light of Christ, that with his spiritual Light he may see his deeds, that they are wrought in God; this is a blessed work, and a blessed sight to see, and a happy comfort, and a satisfaction to every one, and such God doth accept, and respect their Offering; and all the Children of the Lord are to be tender one to another; for Christ saith, *If I then, your Lord and Master, have washed your feet, ye also ought to wash one anothers feet; for I have given you an Example, that ye should do as I have done unto you,* as in *John 13.* And this is a Practice of Humility, in condescending, in the tender Light of Christ, one to another.

And John in his general Epistle, saith, *Little Children, let no man deceive you, he that doth Righteousness, is Righteous, even as he is Righteous; whosoever doth not Righteousness, is not of God, &c.* So here you may see, it is not the Puff-up Boasters and Talkers of Righteousness, but them that do it, are of God. And was it not the Reason that Cain slew his Brother, because his works were Evil, and Abel's were Righteous?

Righteous? And is it not the cause now of Prisoning and Persecuting, both with Tongue and Hand, because their Works are Evil, and of them that did and doth persecute the Righteous now; but let them not be weary in well-doing; for in due season they shall reap, if they faint not; *for they that do evil, sow to the flesh, and shall of the flesh reap corruption; but he that is in the Spirit of God, sows to the Spirit, and shall of the Spirit reap Life Eternal;* And whatsoever good thing any man doth, the same shall he receive of the Lord, whether he be bond or free; for there is no respect of Persons with God, for he doth accept all that are the Servants of Christ, and do the Will of God from their Hearts; but he that doth wrong, receives for the wrong which he hath done; for God is no respecter of Persons, for he doth render to every man according to his deeds; but them who by patience continue in well-doing, seek for Glory, and Honour, and Immortality, eternal Life, but unto them that are Contentious, and do not obey the Truth, but obey Unrighteousness, Indignation, Wrath, Tribulation and Anguish upon every Soul of man that doth Evil, of the Jew first, and also of the Gentile; but Glory, Honour and Peace to every man that worketh good, to the Jew first, and also to the Gentile; for there is no respect of Persons with God. And as Christ saith, *Every good Tree bringeth forth good Fruit, and a corrupt Tree bringeth forth evil Fruit:* So by their fruits Trees are known; *for it is not every one that saith Lord, Lord, shall enter into the Kingdom of Heaven, but he that doth the Will of my Father which is in Heaven.* So here you may see, that it is not only the Talkers of God and Christ, that enter into the Kingdom of God, but every one that hears the Sayings of Christ, and doth them, is likened to a Wise man, which built his House upon a Rock, that neither the Rain, Floods nor Wind shall beat it down, because it is founded upon a Rock; but every one that hears the sayings of Christ, and doth them not, is likened to a foolish man which built his House upon the Sand, and the Rain, and the Floods, and the Winds beat upon his House, and it falls, and great is the fall of it. These are them that do not the Will of God, these are the Sayers, and not Doers, these are them that walk not in the Light, nor Grace, nor Truth, nor Spirit, nor Gospel of Christ; these are the Hearers of the Word, but not Doers of the Word, which deceive their own selves; and are likened to a man that beholds his natural face in a Glass, and straight way forgets what manner of man he was; but that man which is the doer of the Work, and the Word of God, is blessed in his deed;

to him that knows to do good, and doth it not, to him it is sin: And Christ said, The Jews, Scribes and Pharisees, they say, and do not (that is) they said *Moses* and the Prophets words, but they did not *Moses* and the Prophets words; and now the Christians they have Christs and the Apostles words, and say them often over, but the same *Wo* will be to them (that was against the Pharisees) that do them not: And Christ saith, But all their works they do, for to be seen of men; but such Works and Doers are not accepted with God and Christ; for he cries, *Wo* against such Workers; and Christ commanded them that improved their Talents, and said unto them, *Well done, good and faithful Servants, that he had been faithful in a few things, he would make them Ruler over many things*; and said, *Enter into the Joy of the Lord*. So the Wicked go into Everlasting Punishment and the Righteous into Life Eternal. And therefore the Saints are to take unto them the whole Armour of God, that they may be able to stand in the evil Day, and having done all, to stand in his Armour; for every sin that a man doth, is without his Body, and every one shall receive according to the things done in his Body. So here you may see, he must have Truth's judgment and sentence upon the sins done out of the body, & upon the sins done in the Body, by Thoughts and Imaginations, before they be acted outwardly. So every one shall receive a Reward and Judgment according to his Works, whether they be good or evil; and therefore all the Saints have need of Patience to exercise that Gift, that after they have done the will of God, they might inherit his Promise of eternal Life; for so is the Will of God, that with well-doing ye may put to silence the Ignorance of foolish men. So it is not only well talking, but well doing; for it is said, That God hears not Sinners; for they that go into sin, and do evil, go out of Gods spirit of Grace and favour; but if any man be a Worshipper of God in his spirit and truth, and doth his Will, him he heareth in his Spirit; and therefore are all Gods Children exhorted to walk in the Faith, and by the Faith, which Christ is the Author of, to walk in the Light of Christ, in which they have fellowship one with another; and to walk in the Spirit of God, by which they are circumcised and baptized, in which they have fellowship, and to put on the Lord Jesus Christ, and to walk in him. So it is not only Talkers of the Light, and Spirit, and Faith, and of the Will of God and Christ, and his Will and his Doctrine, but them that walk in his Will and do his Will, &c. that are accepted, and enter into his Kingdom that he hath prepared for them. G. F.

Uniformity & Conformity

Procla^med to the whole World, in the
Name of the Eternal GOD, and his Son
Christ Jesus.

GOD so loved the World, that he gave his only begotten Son, that whosoever believes in him should not perish, but have Everlasting Life; *for as in Adam all dyed, so in Christ shall all be made alive*: And Christ by the Grace of God hath tasted Death for every man, and is a Propitiation for the sins of the whole World, the one Mediator betwixt God and Man, through Death destroys Death, and the Devil, the power of Death; for sin brought Death, and the Devil, who abode not in the Truth, in whom there is no Truth, he is the Power of Death; and Christ, who is the Truth and the Life, makes an end of sin, that brought Death, and destroys Death and the Devil, the Power of Death; for the Son of God was manifest that he might destroy the Works of the Devil, and finish Transgression, and to make an end of sin, and to make a Reconciliation for Iniquity, and to bring in everlasting Righteousness into Man and Woman. Here is the work of the Son of God, who bruises the Serpents Head, breaks his Power, and destroys the Destroyer, he is the Saviour, called the seed of the Woman, in which Seed, Christ, all Nations are blessed, which bruises the Serpents head, which hath brought man into the Curse and Sin, Darkness and Corruption, &c. but in this seed, Christ, that bruises the serpents head, & destroys his works, are all Nations blest, & all in uniformity, unity and fellowship one with another, and with the Son and the Father. And therefore all must come into this seed, Christ Jesus, if they come into the heavenly unity and uniformity, and that ye may know him, and the power of his Resurrection, and the fellowship of the suffering of Christ, being made conformable unto his death, who by the Grace of God tasted Death for every man; for in *Adam* all dyed. Now Christ by the grace of God having tasted death for every

every man, that every man may be conformable unto his death: Here is a conformity unto the Death of Christ; for ye must all dye with him before ye live with him, and ye must all suffer with him, if ye reign with him; and therefore all Men and Women in the whole world, of what Religion or Opinion soever ye be of, in old *Adam* ye all dyed, and are dead, and Christ by the grace of God hath tasted Death for you all, and by Christ ye are all made alive; and therefore ye must all be made conformable to Christs death, and that is the Conformity ye are all to press after, and to exhort one another to be conformable to the death of Christ, and to dye with him, if ye do intend to live with him, and to suffer with him, and to come into the fellowship of his Sufferings, if ye reign with Christ, or do intend to reign with him, yea, all that do profess Christ the Son of God, they ought to be conformed to the Image of the Son of God; and if that ye be not conformed to the Image of God, who destroys the Devil and his Works, your outward profession will stand ye in no more stead than the *Jews* Profession without Life, but all that are conformable to the Image of the Son of God, in his Image they are in uniformity, and in unity, Hallelujah, praising the Lord.

And the Apostle saith to the Saints, *Be not conformed to this World, but be ye transformed by the renewing of the Mind, &c. to the Image of the Son of God, and being made conformable unto his Death,* Phil. 3. 10. Rom. 8. 29. & 12. & 2. And now, all People, if ye be not conformable to the death of Christ, that hath tasted Death for you all, then you are yet alive in your sin; and if ye be not conformed to the Image of the Son of God, who bruises the serpents head, and destroys the Devil and his Works, what Image then are ye conformable to? all your Profession, without ye be conformed to the Image of the Son of God, is nothing; which who do so conform, are in the heavenly unity and conformity, and Christ, who tasted Death for every man (for all dyed in *Adam*) he enlightens every man that comes into the world, with his heavenly Light, which is the Life in him, the Word by whom all things were made. Now every man and woman being turned to the Light, which is the Life in Christ, and believing in it, and walking in it, is the means by which they may be made conformable to the Image of the Son of God, and so come into Unity, and Conformity, and Fellowship one with another, and with the Father and the Son.

And the Grace of God which brings salvation, hath appeared unto all

all men, which Grace taught the Church of Christ, which Grace and Truth came by Jesus; now, I say, this Grace taught the Church of Christ to live Godly, Righteously, and to deny Ungodliness and Unrighteousness, and to live soberly in this World. Now if all People will be conformed to the Image of the Son of God, it must be through this grace that comes from the Son of God; and this grace is in their hearts, to settle them, and stablish them, which teaches them to deny that which is ungodly and unrighteous, and to receive and cleave to that which is godly and righteous.

And so, here is Gods Love and favour to all men, who dyed in Adam, that his grace and favour should appear unto all men, to teach them and bring their Salvation, that they may be made conformable to Christs death, who hath tasted death for them all, and dye and live with him, and suffer and reign with him, and so be conformable to the Image of the son of God; and here is a heavenly divine and spiritual Conformity and Uniformity.

And Joel saith, by Prophecy, *It shall come to pass in the last days, I will pour out my Spirit upon all flesh:* Now these last days are the days of the New Covenant and New Testament, and the days of the Gospel of Salvation, preacht to every Creature, man and woman, that all might be obedient and conformable to the Power of God, the Gospel of Salvation; and so, as all are conformable to this glorious Gospel of Christ, they will be conformed to the Image of the Son of God, and so into a glorious peaceable uniformity and conformity, fellowship and unity in the Gospel, the Power of God, which brings Life and Immortality to light; and in this Power of God they will see over the Power of the Devil, and before he was that hath darkened them.—And likewise, God who poureth out of his Spirit upon all flesh, both men and women, that all with the spirit of God might mortifie the deeds of the flesh, and in the spirit of God live, and that all with the spirit of God might be circumcised, and put off the body of Death, and sins of the flesh, that's come into them by transgression, and disobeying of God, so that all in the spirit may be conformable to the Image of the Son of God, and be in unity and a spiritual fellowship and uniformity, through the spiritual conformity; for all the Sons and Daughters of God are led by the spirit of God; and here is a spiritual conformity, and a heavenly uniformity amongst the Sons and Daughters of God; and God having poured out of his spirit upon all flesh, that is, all men and women, that all men and women might be conformable to this holy pure spirit of

God, which spirit of God will baptize them, if they do not quench, vex, grieve and rebel against it, or err from it; I say, it will baptize them all into one body, which Christ, the Lord from Heaven is the head of; and so with this holy spirit that baptizes into one body, are all made to drink into one spirit. Here is a spiritual conformity, and a heavenly uniformity and concord, where there is no discord; for the Apostle saith, *There is is one Lord, one Baptism, one Faith, &c.* and the work of the Ministry was to bring People into the unity of this Faith, and the knowledge of the Son of God, who was the Author and Finisher of this precious holy and divine Faith, in which Faith they had victory (over that which is unholy) and access to God, in which Faith they pleased him, having victory over that which displeased him; and this is called the *Faith of Gods Elect*, in which they had all unity, and they were called, *The Household of Faith*, and through this Faith did receive the Righteousness of Christ, through which Faith they were made conformable to Christs death, and conformable to the Image of the son of God, through the Righteousness of Faith, which was before, and beyond, and above the Righteousness of Man, and the Righteousness of the Law; and in the Righteousness of Christ, and the Image of the son of God, here is the Saints holy and righteous Uniformity, and spiritual and heavenly Unity and Fellowship.

And David saith, *Behold how good and how pleasant it is for Brethren to dwell together in unity.* Now the unity and fellowship is in the Light, Grace and Truth, and Spirit, and the Gospel, the Power of God, and the Faith which Jesus Christ is the Author and Finisher of; and therefore all must be conformable to the Light, Grace and Truth that comes by Jesus Christ, and to the *Spirit of God*, that God pours upon them, and to the Gospel of salvation, and to the Faith that Jesus Christ is the Author and Finisher of, if ever yedo come into *Uniformity, Unity and Fellowship* in the Light, in the Truth, in the Gospel, in the Faith, in the Image of the Son of God, one with another, and with the Father and the Son, that the Saints are and were in, in the Apostles days, glory and honour to the Lord over all forever, who is teaching his People by his Son, who bruises the Serpents head, that false Teacher, and now God is the Teacher of his People by his Son, and I say was the Teacher of *Adam and Eve* in *Paradise* before they fell, who is God all-sufficient, and a sufficient Teacher.

G. F.
The

The Authority of the Church of Christ.

THe Apostle saith to the *Corinthians*, 'I told you before, and fore-tell you, as if I were present, now I write to them which heretofore have sinned, and to all others, if I come I will not spare, 2 *Cor.* 13. 2.

Here the Apostle used his Authority in the Power and Spirit of Christ, who would not spare Sin and Sinners.

And *John* said, 'That I wrote unto the Church, but *Diotrephes* who loveth to have the preeminence amongst them, received us not; wherefore if I come, I will remember his Deeds, which he doth prate against us with malicious Words. And so *John* thought of this *Diotrephes* in the Power of God, and had Authority in his Power to judge such Prating, puffed-up *Diotrephes's*, and their malicious Words; and so hath the Church of Christ in his Power to judge such now, as in 2 *John* v. 10. 'And therefore my Beloved, follow not that which is Evil; but that which is Good, for he that doth good, is of God, and he that doth evil, hath not seen God. Here is the true Judgment of a true Watch-man in the Power and Spirit of Christ; as many as receive Christ, to them he gives Power to become the Sons of God, which were born not of Blood, nor of the will of the Flesh, nor of the will of Man, but of God; these had Power from Christ to admonish, reprove, and rebuke such as went out from the Will of God, into Sin and Evil; and the Apostle said, 'Though I should boast somewhat more of our Authority, which the Lord hath given us for Edification, and not for your Destruction.

So here the Apostles had Authority, which the Lord had given them, for the Edification of the Church, to keep them out of Destruction, 2 *Cor.* 10.

And the Apostle said to the Church of *Corinth*, 'I fear lest when I come I shall not find you as I would, and yet I shall be found unto you such as ye would not, lest there be Debates, Envyings, Wrath, Strifes, &c. and lest when I come again, my God will humble me amongst you, and I should bewail many which have sinned already, and have not repented of your Uncleanness, Fornication and Lechiviousness,

'civiousness, which you have committed: I write these things being
 'absent, lest being present I should use sharpness, according to the
 'Power which the Lord hath given me to Edification, and not to
 'Destruction. Here you see the Authority and Power from the Lord
 the Apostles had to judge such as these, for the Edification of them
 that profess Christianity, not for their Destruction. 2 Cor. 11. 12.
 And the Apostle saith, 'For to this end also did I write, that I
 'might know the truth of you, whether ye be obedient in all things,
 'to whom ye forgave any thing, I forgave it for your sakes in the
 'Person of Christ. So here you may see where there was an Obe-
 dience to the Truth, there was a Forgiveness in Christ. 2 Cor. 2.
 And the Apostle saith, 'For verily as absent in Body, but present
 'in the Spirit, I have judged already, as though I was present, con-
 'cerning him that has done this Deed in the Name of the Lord Jesus;
 'w^hen you are gathered together, and my Spirit with the Power
 'of our Lord Jesus Christ, to deliver such a one unto Satan for the
 'destruction of the Flesh, &c. Know ye not, a little Leaven leavens
 'the whole lump; purge out therefore the old Leaven, that ye may
 'be a new lump, 1 Cor. 5. Here you see the Apostle and the Church
 of Christ had Power and Authority from Christ to cast out, and
 to purge out that which is Evil, or the old Leaven, out of the Church
 of Christ, that they may be a new lump; for the Apostle said, 'He
 'would shortly come to the Church of the *Corinthians*, if the Lord
 'will, and I will not know the Speech of them which are puffed up,
 'but the Power (to wit) of the Speech, for the Kingdom of God is
 'not in Word, but in Power. So here the Apostle in his Authority
 in the Power of Christ, would know the Power of Christ in others,
 and would have the Church of Christ to do the same; for the Apostle
 saith, *Do ye not know that the Saints shall judge the World.* So the san-
 ctified, which are made holy, judge the unholy World. And again,
Know ye not that ye shall judge Angels: Angels are Spirits, they that
 keep their habitation in the Truth, and are in the Spirit of Christ,
 do judge the Angels, and Spirits that are fallen from the Truth, and
 their Habitation in the Truth; yea, I say the Devil and his Angels,
 in whom is no Truth, they that walk in the Truth, and live in the
 Power and Spirit of Jesus do judge such, and therefore it was a shame
 to the Church of Christ, who had this Power to judge small things,
 to go to Law one with another before the unbelieving World, whom
 they had Power to judge, and not to set up the least in the Church
 to judge of outward things pertaining to this Life, seeing they had
 the Power to judge of greater matters. So

So here you may see the Church of Christ hath Power from Christ to judge the Angels, to judge the World, and to judge in outward matters of things that pertain to this Life, *1 Cor. 6.*

Concerning Exhortation and Admonition.

CONCERNING Exhortation, *Judas* and *Silas*, &c. exhorted the Brethren with many Words, and comforted them, *Acts 15.* And the Apostle confirmed the Souls of the Disciples, and exhorted them to continue in the Faith, and that we must through many Tribulations enter into the Kingdom of God; when he had ordained them Elders in every Church, &c. they commended them to the Lord, whom they believed, *Acts 14.* So you may see here was Elders ordained in every Church; and the aged Women are commended as well as the Men, as in *Titus 2.* And *Barnabas* exhorted the Church of *Antioch*, yea, he exhorted them all that with purpose of heart they would cleave unto the Lord, *Acts 11.*

And the Brethren wrote, exhorting to receive *Apollos*, who when he was come into *Achia* helped them much, who had believed through Grace. Here you may see it was the practice of the Church of Christ of exhorting, and did help them which believed through Grace, *Acts 18.* And you may see in *Acts 20.* how the Apostle had given the Church of *Macedonia* much Exhortation, and this Exhortation was in the Spirit and Power of Christ; for Christ gave to his Disciples Power and Authority over all Devils, &c. *Luk. 9.* And the Apostles exhorted the *Thessalonians* to exhort, *2 Thes. 3* and in *Thes. 4. 1.* and said, 'We beseech you Brethren, and exhort you by the Name of the Lord Jesus, that as you have received of us, how ye ought to walk and please God: And said, Moreover, ye know how that we exhorted, and comforted, and charged every one of you, &c. that ye walk worthy of God, who hath called you unto his Kingdom and Glory, *1 Thes. 2.* wherefore comfort your selves together, and exhort and edifie one another, even as ye also do; and we exhort you Brethren, warn them that are Unruly, and comfort the Feeble-minded, and support the Weak, and be patient towards all Men. Here you may see the Church hath Authority, both to support, and comfort, and exhort, and warn the Unruly, *1 Thes. 5.* And you may see how the Apostles did command and exhort

hort such as walk disorderly, in 2 *Thef* 3. And the Apostle did exhort, saying, *Save your selves from this untoward Generation*, *Acts* 20. 40. And the Apostle exhorted the Mariners that were in the Ship, 'To be of good cheer, for there shall be no loss of any mans Life; I believe in God, and that it shall be even as it was told me (to wit) by the Lord, *Acts* 27. And the Apostle saith to *Timothy*, 'Give attendance to Reading, to Exhortation, to Doctrine; neglect not the Gift that is in thee; and bid *Timothy*, Teach and Exhort, and to be an Example to the Believers in Word, Conversation, Faith, Charity and Purity, 1 *Tim.* 2. 4, 6. And the Apostle exhorts *Timothy*, 'Preach the Word in season, and out of season, 'reprove, rebuke, exhort with all Long-suffering and Doctrine; the time will come when they will not endure sound Doctrine, but turn their Ears away from the Truth, and heap to themselves Teachers, having itching Ears. And therefore ye see the Churches authority, to Exhort, Rebuke and Reprove such, 2 *Tim.* 4. But the Apostle saith to *Timothy*, 'Rebuke not an Elder, but entreat him as a Father, and the elder Women as Mothers, &c. 1 *Tim.* 5. And the Apostle saith to *Titus*, in Chap. 2. 'Exhort, rebuke with all Authority, and exhort Servants to be obedient to their own Masters, &c. that they may adorn the Doctrine of God in all things. And the Apostle exhorted *Titus*, 'To set in order the things that are wanting in *Creet*, and ordain Elders in every City, as I had appointed thee: And they were to be such as were able by sound Doctrine, both to exhort and convince Gain-sayers; and the Apostle exhorted *Titus*, *To rebuke sharply the Unruly, and vain Talkers and Deceivers*, *Tit.* 1. And *Titus* received the Apostles Exhortation, when they sent him to the *Corinthians*, 2 *Cor.* 8. And the Apostle said, *A man that is a Heretick after the first and second Admonition, reject.*

And the Apostle saith, 'Let us consider one another, to provoke one another unto good Works, not forsaking the assembling of our selves together, as the manner of some is, but exhorting one another, and so much the more as ye see the Day approach (to wit) of Christ Jesus, *Heb.* 10. 24, 25. And the Apostle said, 'I beseech you Brethren, suffer ye the Word of Exhortation, &c. *Heb.* 13. And the Apostle saith to the *Colossians*, 'Let the Word of Christ dwell in you richly, in all Wisdom, teaching and admonishing one another, &c. *Col.* 3. So here you may see the Church of Christ, from his Word dwelling in them, were able to teach and admonish one another from the Word of Wisdom in them. So it seems then they did
not

not set a Priest over, them that he might be always teaching of them, and they might be always paying of them. And the Apostle saith to the Romans, Rom. 15. 14. *I myself also am persuaded of you my Brethren, that ye are full of Goodness, and filled with all Knowledge, able also to Admonish one another.* So here you may see the Church of the Romans were able to admonish one another then, without setting up of Colledges to make Priests to admonish them; and therefore as the Apostle saith to the Philippians, in Chap. 2. *That ye may be blameless and harmles, the Sons of God, without rebuke, in the midst of a Crooked Generation, among whom ye shine as Lights in the World, holding forth the Word of Life:* And the Apostle saith, *I have sent Tythicus unto you, the Ephesians, that he might know your Affairs, and he might Comfort your Hearts,* Ephes. 6. Here the Churches knew, and made known the Affairs one of another in the Lord. And Paul exhorted the Church in his general Epistle, *That they should earnestly contend for the Faith which was once delivered to the Saints or sanctified Ones, which Faith Christ is the author and finisher of.* And now, had all Christendom contended for this Faith or Belief, then they would not have made so many Faiths or Beliefs to kill and destroy one another about, which had they kept in Christs saving Faith, which saves and doth not destroy, and with that Shield of Faith ye do not War with Flesh and Blood to destroy it. And the Lord sent Jeremiah to admonish the Children of Israel, that they should not go into Egypt, but they disobeyed the Word of the Lord unto Jeremiah, and went into Egypt; therefore Jeremiah told them, *They should dye in the Land of Egypt, and should be consumed,* Jer. 42. 43. 44. Here you may see what became of them that disobeyed the admonishment of the Lord and his Prophet; and therefore Solomon saith, *Better is a poor and a wise Child, then an old and foolish King, who will no more be admonished, or knoweth not to be admonished,* Eccles. 4. And Solomon saith, *The words of the Wise are as Goards and as Nails fastened by the Masters of Assemblies. &c. by these my Son be admonished,* Eccles. 12. So it is good for all to receive the Exhortations and Admonishments from the Power and Spirit of Christ; and Christ bad John write unto the Church of Thyatira, and that he had a few things against them, because they suffered Jezabel to teach, &c. Rev. 2. And so you may see this Church came under Reproof, because they did not make use of their Power and Authority, in the Spirit of Christ to judge Jezabel's Spirit; and therefore the Church of Christ now is not to suffer Jezabel's Spirit, lest they come under the same Reproof, if they suffer that Jezabel's Spirit

Spirit to teach, now as then. And here you may see how that Christ hath given his Church Power and Authority in his holy Spirit to admonish, exhort, judge, reprove and rebuke in his Power and Spirit.

G. F.

Concerning such as cry against Orders.

GOD is a God of Order, and not of Confusion; and the Apostle saith to the Church of Christ, *Let all things be done decently, and in Order.* [Mark, all things in the Church of Christ.] So then there is nothing to be done undecently, out of the Order of the peaceable Truth; for God is not the author of Confusion, or Tumults, or Unquietness, but of Peace in all the Churches of the Saints; and therefore if God be not the Author of such Confusion, Tumults and Unquietness, but of Peace in all the Churches of the Saints; therefore then confused, tumultuous, unquiet, undecent and disorderly Spirits, with the Power and Spirit of God they must be admonished to the peaceable Spirit of God in them, and with it judge out the contrary, else the Church of Christ, in its power and peaceable spirit can have no unity with them, but with the spirit and power of Christ, judge that undecent, confused, tumultuous, unquiet, disorderly Spirit; for God, (as I said before) is a God of Order, but the Devil, which is the Worlds God, hath made the World like a Wilderness, which lies in Wickedness; and this Devil or Satan, in whom there is no Truth, the power of death, and darkness, and confusion, got into Adam and Eve by their disobedience, and rules in the hearts of the Disobedient, where all tumults, disquietness, confusion and disorders are; for who went and go into disobedience from God, they went and are gone from his Image, from the innocency and simplicity, and his power and spirit within, and so go out, and from his Power, Spirit and Image (in which his holy Order is) and go out of simplicity and innocency, into subtilty and craft; for the Devil, that abode not in the Truth, and his followers, that disobey God and his Truth, which follow the Devil, in whom there is no Truth, there is no order, but confusion. Truth hath an order for all things that God did make by Jesus Christ, upholds all things by his Word and Power: So with his Word and Power

he

he keeps all things in their places, and in their order, in their times, and in their seasons, the Summer and the Winter, the Night and the Day, the Sun, Moon and the Stars, all things are kept in order by the Word of God and his Power, and the Earth is the Lords, and the fullness thereof, and the Sea, and the fullness therein. So both the Earth and the Sea, and all things therein are kept in their order by the Word and Power of God, by which they were made, by which they are upheld : So all the works of the Lord praise him, and all men and women that are in the Truth, which makes them free from him that abode not in the Truth, in whom there is no Truth : So all Gods free People or Children, that are made free indeed by the Truth, are in the order of the Truth, and in the order of the Spirit of God, and in the order of the Gospel, and are in the order of the Light, the Life in Christ, and are over the foul Spirit of Disorder, in the Land of Death and Darknes ; as the Scripture saith, *A Land of Darknes, as Darknes it self, and of the shadow of Death, without any Order, [Mark]* without any Order, where the Light is as Darknes. This Spirit may cry out against Orders, whose Habitation is Darknes, without any order ; but as the Lord saith, *Who offers up Praise, glorifies me, and he that orders his Conversation aright, shall see the Salvation of God.* Now here is a particular Order for every man and woman to observe ; for the steps of a good man are ordered by the Lord, and he delight in his way, Psal. 37. The Lord hath sworn, and will not repent, speaking of Christ, *Thou art a Priest forever after the order of Melchizedeck*, Psal. 110. Heb. 5. and Christ is not called after the order of Aaron, Heb. 7. Here you may see, *Melchizedeck* the Priest was not made without an Order, and Aaron's Priesthood was made by an order of God, according to his Rod's budding in the Tabernacle ; and Christ was not a Priest made without an Order, which is after the order of *Melchizedeck* ; and his Royal Priesthood, which offers up spiritual Sacrifices acceptable to God, are in his spiritual Order, and in the Order of the spirit of God. And *Isaiah* saith, chap. 9. *Unto us a Child is born, unto us a Son is given, and the Government shall be upon his Shoulders.* So here, Christ bears up his Government, and of the increase of his Government and Peace, there shall be no end ; for Christ orders it and establihes it, &c. So Christ's Government is a peaceable Government, and there is no strife in it ; and Christ's Government is peaceable in his Power, Light and Spirit. And the Apostle, after he had exhorted the *Corinthians* of many things, said, *The rest I will set in order when I come ;* and this was by the Power

Power and Spirit of Christ. - And the Apostle saith to *Titus*, *I left thee in Crete that thou shouldest set in order the things that be wanting, and that thou ordain Elders in every City, as I have appointed thee.* And in the 2d chapt. ye may see how he speaks of the Qualifications of the aged men and the aged women, that were to be teachers of good things, and of the younger, &c. Now here you may see the Apostle was for good Order, and established good Order in the Church of Christ, and encouraged *Titus* to set in order, and ordain Elders in every City in Crete, which were wanting, so that all the Church of Christ might be kept in the Order and Power and Spirit of Christ. And the Apostle saith to the *Colossians*, *Though I be absent in the flesh, yet I am with you in the spirit, joying and beholding your Order, and the stedfastness of your Faith in Christ; and as you therefore have received Christ Jesus the Lord, so walk in him.* Now here you may see, the Church of Christ had a spiritual order, though the Apostle was absent in the flesh from them, yet he was present with them in his spirit, with which spirit he rejoiced, and beheld their spiritual order; so in this spiritual order must all Gods People live, though they be absent in Body one from another, yet in the spirit they may rejoyce, beholding the spiritual order that is in the Church of Christ, and the stedfastness of one anothers Faith in Christ Jesus, who is the Author and Finisher of it.

G. F.

T H E E N D.

Books lately published, and sold by *Andrew Sowle.*

Humphry Smith's Books collected into one Volume. Price 2s. 6d.
A handfui after the Harvest-man, or a Collection of the Epistles and Testimonies of Richard Samble.

William Penn's No Cross, No Crown.

— *His Letter from Pennsylvania, giving a brief description thereof, Concerning Meetings in Houses, Streets, By ways, &c. By G. F. A brief Treatise of Religious Womens Meetings.*

Truth's Vindication, or a gentle stroke to wipe off the foul Aspersions and Misrepresentations cast upon the Quakers. By E. Bathurst. 8°.

Some Fruits brought forth through a tender Branch, named W. Sixmith.

The good Housewife made a Doctor: Or, a plain way of Natures own prescribing to prevent and cure most Diseases incident to Men, Women and Children by Diet and Kitchen-Physick only. 8° bound 1s.



